

1873.]

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[Gabb.

It be perhaps, to help gather and to help carry home the corn. All the sewing is done by the men, even of the little shirts or jackets worn by the women. In carrying loads, the women rival the men in power and endurance. It is nothing uncommon to see a woman, with a big load on her back, and her year old baby seated on top, with his little legs dangling over the front edge of the load. The little monkeys ride securely there through the bush and dodge the overhanging vines and branches as expertly as could be done by an old horseman. When working for each other the people use their own machetes and axes, as a matter of course; but when hired by a foreigner, they invariably expect to be furnished with tools by their employer.

Domestic industry is at the very lowest ebb. Manufactures can hardly be said to exist. The only articles made, beyond furniture, arms &c., are hammocks, net bags, cotton cloth, and pottery. All of these are coarse and inferior in quality. None of the skill exhibited by the Guatemalan Indians exists here. The hammocks are made of a coarse twine, derived from the leaves of a species of *agave*, and are loosely woven in a frame with a needle. They are hardly long enough for an ordinary person to lie at length in them with comfort, and are used more for seats than for sleeping. They are swung between the posts of the house, near the door, and at a height of from a foot to a foot and a half from the floor. Everything is carried in net bags. They are made with a needle of bone and "meshed" like our fish nets. Some of them are very fine and they are of all sizes, from three inches to two feet deep. They are suspended by a string made of the same material, usually an inch wide and woven openly, in the same manner as the hammocks. The material of the finer and ordinary bags is the fibre of a species of *aloe*, or *agave*, much finer than that used for hammocks, and naturally nearly white. It is usually dyed of various colors to suit the fancy of the maker. The colors are obtained from several of the native plants and are very durable. A coarser kind is made of the same fibre as the hammocks. These are made with larger meshes, and are used to carry plantains, corn &c., from the field to the house.

The people of Tiribí procure all their bags from the Bri-bri, and believe, their hammocks also. The Vallentes, living beyond the Tiribí, in the adjoining parts of the District of Chiriquí, make similar bags, but much finer and more elaborately wrought. The colors in the Bri-bri nets are always arranged in simple bands, while the patterns of the Vallentes nets are often complicated and exhibit considerable taste.

Bolls, branch-cloths, cloths for wrapping the bones of the dead, and women's petticoats are woven of cotton. The cotton is raised with no care beyond planting a few seeds and allowing the plants to take care of themselves. They grow to the height of ten or twelve feet, and almost every house has a few in its vicinity. The yellow flowers, buds, and open bolls are seen all the year round, together on every tree. The women collect the ripe cotton, pick it from the seeds with their fingers and spin it.

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Bribri
Cabécar

438 money saved for dealings with non-Indians.
 [497] A favorite commodity for exchange, especially with the Cabécaras, is the wild pig. Contrary to the ordinary domesticated hog, they are trained to follow like a dog, sleep under the hammocks or at a person's side, and fulfill the function of a pet with the children. These pigs are fattened for a given feast, for instance bone burial, or are interchanged for salt and woven mantas (fig. 10, c) with the Borucas. Other articles still traded by the Talamancans with the Borucas and Térrabas on the Pacific slope are net bags and hammocks, both specialties of the Bribri, mastate and wax from the wild bee.

436 Economy. Money is still not too important among these people. On the Caribbean side, where contact with non-Indians is less constant than in the Pacific region, the oil drillers have attempted to employ Talamancan laborers on the road gang. Although willing enough workers, they are not permanent, returning to their homes after a week or two. In fact, the usual rate of inquiries for jobs is on the average of one a month. In contrast, from 100 to 150 Indians appear weekly on the oil company's road carrying food for sale at the camp.

439 [Text continues TOP of P. 41(B)-Analyst]

RELIGION, MAGIC, ETC.

756 The Medicine Man. To understand the non-material culture of the Talamancas peoples it is of utmost importance to comprehend the function of the medicine man or *jwé* (fig. 11, c-d). He is the key to the cure of the body and in a lesser degree of the spirit of the Bribri and the Cabécar. In former times, he appears to have been below the *uségLa* in rank and power (see Social Organization). Today, however, his importance not only among the Cabécaras and the Bribri but also the Chiricanos and many non-Indian Costa Ricans cannot be understated. There are numerous cases of people leaving centers where hospital facilities are available, such as Golfito, Palmar Sur, Puerto Cortes, and San Isidro del General, to travel over rugged trails to Salitre to consult Indian medicine men in Ujarrés when the

[Text continues bottom of P. 41(B)-Analyst]

[435] *** In 1959: \$6.63 made a dollar.
 *** Usually 120 pounds.

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Bribri
Cabecar

439 The principal items are lemons, which bring
 [435] ₡8.00¹⁴¹ per 100; oranges at ₡10.00 per 100;
 alligator pears, from ₡0.20-0.25 each; and yuca
 at ₡10.00 per quintal.¹⁴² The sums received
 are generally spent on cheap cotton cloth for
 dresses; shirts and trousers; combs for adorning
 the hair; iron cooking vessels; guns and gun
 powder; patented medicines, etc.

• 464 The people on the Pacific watershed work
 temporarily as day laborers in Pórrero Grande
 and Buenos Aires. They earn on the average of
 [465] ₡5.50 per day clearing pasture lands, felling
 trees, etc. The Bribri sell net bags to non-
 439 Indians in the nearby settlements at a cost of
 435 ₡2.00; hammocks at ₡15.00; agave rope (see
 Fibers) at ₡0.25 a coil, ₡0.50 a twist. Maize
 brings ₡2.00 a *cajuela*;¹⁴³ yuca ₡0.15 to ₡0.70
 a pound; garlic and tobacco ₡1.50 a pound;
pejibeyes are ₡0.10 a pound; bananas ₡1.50 a
 stem. Coffee, the most important cash crop, is
 sold almost exclusively by the Cabécares and
 brings around ₡1.00 a pound. Rice is ₡40.00 a
 quintal. Chickens sell from ₡0.50 up to ₡3.50.
 Eggs bring from ₡0.25 to ₡0.30 apiece. The
 size of the animal determines the price of pigs
 and cattle. The highest for swine, however, is
 ₡100.00 and for a steer ₡250.00.

RELIGION, MAGIC, ETC.

756 famous ones cross to this side of the range, or
 177 in Salitre where some make their home. The
 484 Indians themselves often go to Talamanca from
 the Pacific side because the Chinese and other
 merchants in Buenos Aires ask too much for
 756 patent remedies. It should be remembered that
 757 behind the fanfare and the to-be-expected
 magical covering or hocus-pocus of the medi-
 cine man, lies astute common sense. Strict diets
 [262] are generally part of the cure. These include
 the prohibition of salt, coffee, chocolate,
 chicha, and, more often than not, meat. The
 756 position is not hereditary although a medicine
 man's son can become one and frequently does.
 Study and knowledge of forest lore are
 requisites, and any bright boy who wants to
 study and has enough money or produce to pay
 a teacher can, with time, become a medicine

¹⁴² This, in Costa Rica, represents 32 pounds.